

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd  
his life for the  
John 10:11  
Haugen, Rev. A. K.  
man

Volume 19 Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

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18

14th Sunday after Trinity.

## THE CHRISTIAN NAME

Lesson Rev. 3: 1-6.

"Thou hast a name that thou livest..."  
Rev. 3:1.

What's in a name? Very much—if the name has a definite meaning and if that meaning has not been washed out by wrong usage. Take the name Christian. That is properly applied to one who has been united with Christ through faith and baptism and who continues to live with Him as his Divine Lord and Savior (Gal. 3: 26-27). To be a Christian means to be alive in Christ. "Thou hast a name that thou livest." But the name Christian is a misnomer when applied to those who do not receive Christ as Lord and Savior. Of such Christ says, "Thou hast a name that thou livest and art dead."

Many so-called Christians who talk much of the teachings of Christ nevertheless reject the main teaching that He is our Divine Savior Who saves us by His blood. Denying that "God was manifest in the flesh" (I Tim. 3:16), they draw down upon themselves the judgment of God that they are anti-Christian" (I John 4:1-3). "Thou hast a name that thou livest and art dead."

But Christ is not merely speaking here in judgment. He is pleading with you, dead Christian, that you permit Him to restore you to life. God has been very good to you. Did you not receive the Christian name in baptism? Did you not get much instruction in God's Word? You surely can not say that you are ignorant of God's great love for you in Christ. But you have neglected and forgotten. "Remember therefore how thou hast received and heard, and hold fast and repent." (v.3).

Some of you who bear that glorious name of life, may be nearing the door of spiritual death. You have little interest in spiritual things; God's Word seems dry and unappealing; and you have no concern for the salvation of others. These are signs of approaching death. It is high time that you know that you are in danger and that you fight for your life. "Be watchful, and strengthen the things which remain, that are ready to die" (v.2). You trust in your high morals and your reputable life. But hear God's verdict: "I have not found thy works perfect before God." Hearts that have not been cleansed by the blood of Christ and which are not fired by His love do not bring forth works that are perfect in His sight. "This is the work of God that ye believe on Him Whom He has sent" (John 6:29). O backslider, hold fast and repent.

"Bring the best robe and put it on him" (Luke 16:22). Heaven rejoices as the white garment of Christ's righteousness is cast about the returning sinner, hiding his nakedness and rags from the sight of God. Corresponding to this robe of righteousness is the Christian name—the family name of God's children. It shows my relationship to the sinless Savior. Rescued and adopted out of an evil generation I now bear the name Christian—a covering of all I was and am in my sinful and helpless self—a promise of all that I am to be through Christ. May we like the faithful few in Sardis keep that blessed name unstained. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels" (v.4-5).

The Christian Name. Thank God for it and esteem it exceedingly precious. Defile it not by sinful living, but adorn that worthy name with a worthy life, that the world may clearly see the family relationship. Then Christ will not blot your name

## The Pastor's Automobile

Not long ago precedent was broken again in our country when our government decorated a battleship, "The San Francisco" I believe it was. Perhaps they will soon be giving "E's to lathes, drill presses, dies, and other pieces of machinery. With this we would certainly have no quarrel. Who has not felt like patting and old plow or an old anvil on the back in appreciation of services rendered! I can't help but feel that many a pastor feels like that about his car, at least I did many a time in the days of dirt roads. Somehow or other it "got us there" most of the time.

Most of our parishes consist of three or four congregations. It is necessary therefore that the pastor have a car, even an enclosed car, though the great Norwegian lay preacher, Ludvig Hope, wrote years ago that this was about the height of extravagance. When I mentioned this to him several years ago, we both smiled!—Perhaps he will be right yet! But that lies in the future. In the meantime our pastors will have to drive cars to get as much as possible of their work done.

The pastor's car is put to a variety of good uses. It transports many of the good ladies to the meetings of the Aid Society; it hauls young people to choir practice and old people to prayer meetings; it brings Luther Leaguers to Bible camps as much as two or three hundred miles away; it frequently makes possible a good attendance at the annual fall district stewardship meetings; oftentimes it goes to Annual Conference; it has served as an ambulance on more than one occasion, to bring some parishioner or neighbor to the hospital in some nearby "metropolis"; and not infrequently Ole or Kari have "hooked" a ride in it to get some dental work done or buy some merchandise in town. But, of course, it is used chiefly to convey the pastor to his many appointments.

The pastor's automobile is as a rule not very tidy. There is not always running water in the towns in which our pastors live, and it is not always easy to find time to keep up with the mud and the dust. Some lad in the neighborhood could certainly do his "good turn" every day in the pastor's back yard. Besides, there usually are some leaflets, a song book or two, and perhaps even a Testament somewhere in view. During the cold winter months an extra cap and coat and a pair of overshoes may occupy some of the space in the back seat. You see, the pastor's car is not for show; it is for service.

However, the pastor's car is a willing machine. And it is usually ready to "go". The pastor sees to that. Two sets of tires for the back wheels are almost a necessity, regulars for summer driving and "nobbies" for winter use. There's always oil in the crankcase and a supply of gasoline in the tank. The minister watches that. About the only thing he doesn't watch is the speedometer. Now, don't smile; the pastor does not drive much faster than other people! What I mean is that he is almost heedless of the number of miles he puts on the dash-board gadget. In fact, isn't it he who gives the car its willingness?

Many of our pastors drive over 15,000 miles per year, and most of this is in the service of the congregations. Including interest on the original investment, depreciation, replacement of tires and parts, insurance, gasoline and oil, and other maintenance it is safe to say that each of these miles costs the pastor four cents. Business houses and governmental agencies allow from five to ten cents per mile for automobile expense. A pastor who drives his faithful machine about 15,000 miles each year is put to an expense of \$600.00, and

from the faily register nor disown you before Him "Of Whom the whole family in heaven and earth is named" (Eph. 3:15). Amen.

—A. K. H.

## Daniel Harold Nelson of Naicam, Sask.

Daniel Harold Nelson, second oldest son of Rev. and Mrs. Peter E. Nelson, was born on the family homestead five miles East of Spalding on May 5th, 1920. He was confirmed in Immanuel Lutheran Congregation at Naicam, November 3rd, 1935. After completing his High School at Naicam he joined the Saskatoon Light Infantry about the first of July 1939. He volunteered for overseas service and left Canada about the first of December of the same year.

News reached his parents of his being wounded in Sicily and shortly afterwards of his death which had occurred on August 1st, 1943. He was 23 years old. He leaves to mourn his death, his parents Rev. and Mrs. P. E. Nelson of Naicam; four brothers, Robert of Spalding, Edward of Seattle, Wash., Bert of Summerside, P.E.I., and Sidney at home; six sisters: Nora of Ottawa, Ont., Mrs. Mary Block of Bellingham, Wash., Ruth of Regina and Myrtle, Helen, and Evelyn at home.

Daniel was a grandson of the veteran missionary Daniel Nelson who was shot in the siege of Sinyang Chow, China on Feb. 8th, 1926. His uncle Bert serving as a missionary in China was captured by the Communists and killed sometime in August 1932. Now Daniel loses his life, we pre-hume, in the same way.

Kind greetings of sympathy are extended to Pastor and Mrs. Nelson and family in their bereavement through the medium of our church paper.

—J. B. H.

annually. If he drives 12,000 miles, it costs him \$480.00 per annum.

The cash income per year of many pastors who must drive these long distances is not over \$1,500.00; in most instances it is not over \$1,800.00. Deducting \$600.00 in automobile expense from a \$1,500.00 income leaves \$900.00 per year as the pastor's actual salary. Deducting this amount from \$1800.00 leaves \$1,200.00. This is actually all that is left for the pastor and his family to live on for the year.

I wish to ask this question: Should we call it the pastor's automobile? Shouldn't we rather call it the congregation's automobile? Is not the greater part of the money spent on that car used for the benefit of the congregations? Could this money by any stretch of the imagination be rightfully thought of as salary? Is it not used for the benefit of the congregations and not for the benefit of the pastor and his family?

I wish to propose that we make a change in the financial arrangements between pastors and congregations in regard to automobile expense. Let the congregations set a salary for the pastor. And then let them figure up how much it will cost him to drive his car in the service of the congregations and allow him a sum of money great enough to cover this expense. There would then be two items in the letter of call: 1) salary, and 2) automobile expense. And the preacher's car would be more willing than ever!

—"One Who Doesn't Drive Much."

(Above costs of operating car is based on U.S. Gas prices. It would be higher in Canada.)

## The Lutheran Bible Hour CFQC, 600 KC, Saskatoon

Beginning Sunday, October 24th, at the usual hour of 9:00 a.m., this radio hour will be resumed. This decision has been arrived at after much serious deliberation, and upon the urgent request of many.

Contributions may now be sent either to Saskatchewan Lutheran Bible Institute, Outlook, or to Luther Seminary, Saskatoon, Sask.

—J. R. Lavik...

## Ye Must Be Born Again

Read John 3: 1-16.

The subject of the new birth should interest and fascinate every Christian. You remember how this theme was presented to Nicodemus the night he came to Jesus. Nicodemus, although a good moral man and respected by everyone, being a Bible teacher and ruler, was told that if he was to enter heaven he would have to be born again.

I wonder if this statement did not surprise Nicodemus. He could have said as so many do: "Why do I need a change? I am a good man. I am a honest man. I am a good church man. I am a Bible teacher. I believe in God and the Bible. Others think I am a man of God. Why do I need to be born again?" I challenge every good man, every church member, every church worker and Bible teacher, yes, every one who thinks he is good, to face the amazing statement of Jesus, "Except ye are born again, ye can never enter the kingdom of heaven." Oh, how many there are who build their assurance and hope on their own merits and goodness.

We ask, why must we be born again in order to get to heaven? The answer is simple. Our own flesh and nature is not fit for heaven. Jesus says, "that which is born of flesh is flesh."

Dear reader, let us remember that our own flesh cannot inherit heaven. In I Cor. 15 we read, "Flesh and blood cannot inherit the kingdom of God." Paul says, "In me, that is in my flesh, dwelleth no good thing." He also says, that flesh is enmity to God and they that are in the flesh cannot please God.

We might try to improve our flesh, veneer it, polish it up, yet it is still flesh and nothing more. If we have nothing more than flesh, refined flesh, cultured flesh, religious flesh, we will never get to heaven. We must be born again. We must have a new life. We must have life of God planted in us. We must become a new creation. We must be born of the water and the Spirit. This applies to everybody. Some seem to think that babies and little children need not be born again. They say they need not be converted until they are accountable, e.g. at the age of 12 or 14. No, there are no exceptions, all must be born again. That is why we bring our little infants to Jesus to be blessed and baptized.

Some think God has another way to save the heathens so they need not the new birth. Let us stand by the Word which makes no exception. All must be born again. We should ask daily the question, "Am I living today in a born again state?" So many put their trust in some past act or experience without looking at the present state. I would remind you of the mark of those who live in a born-again state.

I find it in 2 Cor. 5:17, "If any man is in Christ, he is a new creation; old things are passed away." Born-again folks are not attached to the things of this world. They are citizens of heaven. They seek things above. The Spirit in them manifests Himself daily by the fruits of love, joy, peace, longsuffering, kindness, goodness, meekness, faithfulness, and self-control. If you realize as you read these lines that you are lost, still living in the flesh, then we plead with you to repent of your sins, confess them, come to Jesus, accept Him as your Savior. Then believe and claim the promise found in John 1:12, 13.

—E. J. Conrad.

## Omitted from previous list

A Special thanks to Canada District for the gift of \$25.00 to Bethany Sunset Home. TORQUAY, SASK.: Rev. and Mrs. A. K. Haugen in memory Rasmus Johnson of Qungre, Sask. \$1.00.

WINGELLO, SASK.: Spring Creek, Ladies Aid, Rev. M. Knutson Pastor. \$14.



## The SHEPHERD — HYRDEN

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### Religious Rackets Exposed

A religious racket, whereby so-called "ordained" clergymen solicit funds under false pretenses, has been exposed by a young woman reporter for the Cleveland Press, according to Religious News Service.

Convinced that the multiplicity of "missionary" organizations merited a special investigation, the Press delegated the task to Joan Schrembs, one of its staff members. The reporter went to one of the organizations, representing herself as a person with wealthy contacts. She was immediately ordained as a minister in the organization and given the task of solicitation. Taking her certificate of ordination to the county probate office she was successful in obtaining authority to solemnize marriages.

The investigation showed that some of the organizations send solicitors out on a 50-50 basis, keep no records of receipts, and hold few religious services. Social and religious programs given were described as negligible.

The campaign by the Press is supported by the Chamber of Commerce and is endorsed by the executive secretary of the Cleveland church federation, the Rev. O. M. Walton.

*It is a wise principle for every church member to give all he can afford to give to the missionary agencies of his own church denomination. We should never give anything to solicitors for charities and religious organizations which are unknown to us.—Covenant Weekly.*

### Correction

In the second August issue it is stated that Maynard Bergh and his mother had given \$70.00 to Chelan Congregation. This should read Maynard Bergh and his wife. The recent gift of \$70.00 made a total of \$100.00 donated by Mr. and Mrs. Bergh. —V.

### Twenty-fifth Anniversary

The Carrot River Valley Willing Worker's Society celebrated its 25th. anniversary at the home of Mr. and Mrs. August Nelson Bagley, on Saturday July 31, 1943. The president, Mrs. Nelson summarized the history of the society, mentioning also several of its activities during the past twenty-five years. Some of the older and former members were present and many pleasant memories were recalled.

The Willing Worker's Society was organized on the 19th of May 1918 under the leadership of Mrs. Sørhus.

Mrs. H. Holmedal, Sec'y.

### Birthday Gathering

A pleasant "invasion" took place at the Lutheran Parsonage, Ryley on September 3rd. when a large group of ladies gathered to bring best wishes to Mrs. A. M. Vinge on her birthday. A fine program was given. Gifts of bouquets of flowers, a set of two cups and saucers and a beautiful table cover, together with a gift of money was given. Lunch concluded this happy occasion.

### Lutheran Radio Broadcasts

The Lutheran Hour of Camrose-Edmonton Circuits will be heard every Sunday, beginning October 3rd. over Station CFRN 1260 KC 3:30—4:00 p.m.



Mr. and Mrs. Jakob Jakobson

On July 26th. the Bethania Congregation, Pastor J. B. Stolee's parish, joined Mr. and Mrs. Jakob Jakobson in celebrating this couple's 60th. wedding anniversary. Mr. and Mrs. Jakobson were married on July 26, 1883 in Nordland, Norway. They made their home in Engen-I-Salten (north of Bodø) until they moved together with nine of their children to Sedgewick, Alberta in 1906 where they took homestead. The Jakobson's are charter members of the Bethania congregation, and it was on their land that the church was built. Mr. and Mrs. Jakobson were given Life Membership Certificates from the congregation and the Ladies Aid.

### Centennial Fall Circuit Meeting Yorkton Circuit

The fall convention of Yorkton Circuit will be held at Lunner Lutheran Church (4 miles north and about three miles west) of Southey, Sask. Oct. 15—17, Rev. H. L. Urness parish. The first session will begin Friday at 2 p.m. with introduction of theme Rom. 12:1—5 by Rev. G. J. Ostrem. Church Consecration Saturday 2 p.m. Circuit Centennial program Sunday 2:30 p.m. We pray for a blessed convention.

H. L. Urness, President,  
J. B. Haave, Secretary.

Last spring there were representatives from eight of the twenty-five congregations in the Circuit at the Circuit Meeting. Let us at this Centennial celebration have every one of the twenty-five represented. Should it not be possible every Hundred years for each congregation to be represented and that well. Lunner Church is 3 miles west of Number 6 Highway.

### W.M.F. Yorkton Circuit

The W.M.F. of Yorkton Circuit will meet Saturday Oct. 16th in Lunner Church at Southey, Sask. together with the Circuit meeting there.

Mrs. L. M. Hanson, Pres.

### Y.P.L.L. Yorkton Circuit

The Young Peoples Luther League of Yorkton Circuit will join in the Centennial Commemoration at the Circuit Meeting at Lunner Church Oct. 15th — 17th at Southey, Sask. Representatives from every league in the Circuit is to be desired at this gathering.

—Josef B. Haave, Pres.

### L.D.R. Yorkton Circuit

The Circuit L.D.R. will meet at Lunner Church Oct. 15th Southey, Sask. Each L.D.R. local is urged to be represented this Centennial Year.

Mrs. Josef Haave, Pres.

### En legpredikants livsvkveld.

Av Ludvig Hope.

Markus Aasli kom til denne verden i et bondehjem i en trang og kort dal. I dalen bodde og bor en del strevsomme mennesker som folk flest. Saa sandt veiret var noen-to mandsaldrer siden levte folket i dalen som folk flest. Saa sandt veiret var noenlunde farende, for de til kirken hver prestensøndag og gik til alters til gange i aaret. I julehelgen, i bryllup og i ymse andre høve drak mange sig fulde, likesom mange ogsaa var stygge til at bande, spille kort og danse. Om saa ingen tok sig til noe

uvanlig stygt, blev de salige naar de døde; især var saligheten viss, dersom de døde rolig.

Slik levte og døde saa godt som alle. Men smaat om sen lysnet det mot bedre tider. Det gik gjertord fra nabosognene om, at folk blev vakte ved mend som for omkring og talte om Gud og hans ord. En dag kom de ogsaa til den vesle dalen. De bad om hus og de bad om lov til at faa samle folket om Guds ord. Hadde det ikke været for skams skyld, vilde de ha faat nei baade til hus og samling, men naar det kom til stykket, sviktet motet, og saa fik legpredikanten baade hus og mat og møte. Om ikke saa lenge viste det sig ogsaa at ordet bar frukt. Folk vaaknet og kom i nød for sine synder, og tok til at be om naade.

Imellem dem var ogsaa den unge, livsfriske Markus Aasli. Som han hadde været føreren for ungdommen i dalen i dans og lek, saa blev han nu en av de unge som først frimodig vedkjendte sig sin omvendelse.

Snart forstod og saa de vakte, at Markus hadde faat evne og naade til at tale ordet, og at Gud hadde lagt ild, paa hans alter. Naar han aapnet munden, var det som det gik en rykk gjennom folket, og snart blev han kaldt til andre bygder for at forkynde, og alle steder strømmet folk sammen for at høre den unge Aasli. Med aarene videt grensene for hans virksomhet sig ut. Alle vilde ha ham til forkynder. Skolehus, bedehus og kirke maatte op baade i by og paa land. Legmend, prester og bisper skrev artikler til hans ros i aviserne, og storfolk aapnet hjemmene sine for ham.

Aasli kjempet sin stille kamp mot sit ærgjerrige sind og sin hug til menneskers; men duren av skryt og verdenslarmen døvet lidt om sen samvittigheten og tærte paa trangen til at være ydmyg og liten. Lidt efter lidt vokste den tanken sig fast i ham, at han var en stor mand, og blev tidt harm over at det ikke stod flere billeder og artikler av ham og om ham i bladene.

Saa tok han til at skrive selv om færdene sine, arbeidet sit og møterne sine. Store skarer av mennesker fylde de store husene, fortalte han; og det var god aand over møterne, og mange gav sig over til Gud. Selv sagt kom det til sidst, dette utvandede snakket: Gud skal alene ha æren! Naar bare han først hadde faat fortalt folk om de store gjerningene sine, maatte det selv sagt pyntes paa det med lite granne ære til Gud. Saaledes gik det med Markus Aasli.

Markus er blitt en gammel mand. Han er kommet tilbake til sin hjembygd og bor i en stue paa Aasli — ensom og alene. De som vokste op sammen med ham og blev vakte sammen med ham er enten døde eller flyttet ut av bygden. En ny slekt er vokset frem, og han kjender sig fremmed og forladt i sin egen hjembygd. Verden og den unge slekt har seilet ifra ham; ingen kommer den store legmanden mer ihu. Ingen skriver om ham, og ingen mindes, at han er utslidt, syk og fattig. De sidste vekkelserne i bygden er ikke lik dem i gamle dage, saa den nye kristenflokk i Aasligrenden fortaar sig ikke paa den gamle kristentype. Den er for tung, for lovisk, for litet fribaaren og folkelig, og ingen bryr sig om den gamle legpredikanten oppe i Aaslia.

Men en dag kom det likevel en ung evangelist til bygden, og han interesserte sig for den gamle legpredikanten. Han faar vite veien til Aaslia og tar avsted for at hilse paa gubben. Evangelisten banker paa den lave døren, men faar ikke svar. Han banker igjen. Ikke svar. Saa tar han i klinka, og døren gaar op. Han gaar stilt over stenhellene i bislaget til neste dør og banker igjen. Til svar hører han en stille kremten, og paa den aapnet han døren. "Goddag, goddag! Er det Markus Aasli?" "Ja!" "Er De syk?" "Ja!" "Ligger De her alene?" "Ja!" Evangelisten blev staaende ordløs og klamsa. Et tungt tryk la sig paa sindet, og han maatte kjempe for at holde taarerne tilbake. "Men hvordan kan det være, gamle bror, at De ligger her saa ensom og glemt?" "Jeg har det, som jeg har fortjent." "Har De det, som De har fortjent?" "Ja!" "Har De ikke slidt Dem ut i Herrens tjeneste?" "Nei! Jeg har slidt mig ut i egen tjeneste." "Hvad er det, De sier, Aasli?" "Jeg sier det akkurat som det er." "Ja, men da maa De si mig mer; si mig, hvorfor De taler slik, Aasli!" "Spør ikke efter mer, unge mand! Det er ingen lykke for Dem at høre mer fra en mand, som alt er fortapt." "Er De fortapt?" "Ja!" "Hvorfor taler De slik?" "Fordi det er saa."

"Men nu ber jeg Dem, Markus Aasli, si mig mer, si mig grunden hvorfor De taler slik! Er De blitt fanget av noen synd?" "Ikke av noen synd som i praksis mellem kristne blir holdt for synd." "Hvad synd da?"

Saa vender Aasli sig mot den unge manden og spør: "Men hvem er De?" "Jeg heter Hansen og er kommet til bygden som evangelist for at forkynde Guds ord." "Aa!"

Da reiste den gamle livstrette gubben sig paa den ene albuen og skuvet hodeputen op under akslen. De dødstrette øine skjøt lyn, og maalet blev mer friskt. "Ja saa, De er evangelist, det samme som vi i gamle dage kaldte legpredikant! Maatte det ikke gaa Dem som det gik mig!" "Hvad mener De?" "Jeg tapte mit gudsliv paa den posten." "Da De forkyndte Guds ord?" "Ja! Da!" "Vil De tjene mig i at si hvad det er som har hendt Dem Aasli?" "Det er just ingen ny livshistorie, og for mig er det bare paa nyt at lese op min egen dom; men naar De ønsker at høre hvad som har hendt mig, kan jeg nok la Dem faa se et stykke av min livsbok. Kanske det kan være med at redde Dem. Nu vet jeg, unge mand, at en av de vanskeligste poster en kristen mand faar er at være forkynder, især dersom han av naturen er evnerik og har hug til at komme sig frem i verden. Uforstandige mennesker som smigrer, roser og hykler, legger pile i det koger som satan bruker paa en evnerik og æresyk strever. Jeg vet at jeg vandt frem til Gud. Jeg vet det var ærlig ment da jeg drog ut med ordet. Jeg vet ogsaa at Gud fik signe arbeidet mit. Men i al denne virak vaaknet paanyt trangen til at være og bli stor. Jeg blev som klomset av denne onde maktten. Smaat om sen fik den gamle naturen makt over mig og satte alt ind paa at komme op og frem. Mit bønneliv sluknet av — i enrum. Jeg bad høit og varmt og salvesfuldt paa talerstolen og paa bønnemøtene, men en dør hadde blitt laast for Gud ind til fordærvensens avgrund i mit hjerte. Nu saa jeg halvt syk efter i bladene, om det ikke stod noe om mig og mit arbeide, og da det tok til at minske med det, kjendte jeg mig dypt krenket, og saa tok jeg til at skrive om mig selv, om reiserne mine, om møterne mine, om fuldt hus med folk, om god aand, om mange vakte, om de store jeg bodde hos, og om alle de store velsignelser Gud gav mig. Saa blev jeg kaldt til arbeider i den kristelige organisation, som De nok har hørt om, og saa tok partisyken mig. Jeg skulde arbeide vor organisation frem og samtidig arbeide mig selv lenger frem. Saa viste jeg et fromt ansikt under et hjerte og et arbeide som ikke var av Gud, og alt sank ned til levebrød, partisind, aandelig armod, hyklari og kristelig snak under aandelig død. Nu her i min hytte, her alene, nu ser jeg at jeg i lang tid av mit liv har været en falden mand. Nu ser jeg at jeg har mistet livet i Gud og er lik slakket som ligger under den utbrendte vulkanen. Undskyld mig, unge mand, nu orker jeg ikke mer. Jeg er saa veik. Kvelden er kommet, natten siger indover mig, døden nærmer sig, mit liv er spilt, og jeg gaar fortapt."

Hansen kastet sig paa knæ og bad Gud om naade for sig og den døende legpredikant. Han bad om hjelp fra Gud til at gi ham et ord som kunde bli til berging for ham. Han reiste sig, tok den visne, kolde haanden i sin og leste sakte: "Jesu Kristi Guds søns blod renses os fra al synd. Hører De det, Aasli?" "Det er ikke for mig." "Jo, netop for Dem. De vet da at den som kommer til ham blir ikke stødt bort." "Jeg kan ikke komme." "Men nu er han kommet til Dem! Derfor sendte han mig hit idag. Tror De han er her?" "Ja! Han vil ikke at noen synder skal dø." —

Øinene aapnet sig. Den gamle saa saa langt. Han saa tvers igjennem alle ting og mens han saa la det sig et lysende smil over det livstrette ansiktsdrag. Med et reiste han sig i sengen, rettet armene mot taket og hvisket: "Herre Jesus, min frelser! Naade, naade!"

Saa seig han tilbake til hodeputen; og mens kirkeklokkene i den stille høitidskveld sang utover dalen, gik den trette legpredikanten over grensen ind til hvile.

All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strenghten him for the better discharge of the duties which devolve upon him in ordinary affairs of life.

—Henry Ward Beecher.



Jeg er den gode Hyrde.  
Joh. 10:11

THE SHEPHERD  
**Hyrden**  
JEG ER DØREN TIL FAARENE. Joh. 10:7,

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10:11

Winnipeg, Manitoba,

Andet Nr. i September, 1943

**Femtende søndag efter  
Trefoldighet.**

**VIRKSOM OG VARSOM**

Luk. 10, 38-42.

*Av sogneprest Ludwig Schübeler.*

Naar denne fortællingen om Marta og Maria er sendt videre til os ned gjennom aarhundrederne, er det ikke for at sy puter under armene paa den kristelige dovenskap.

Man kan nemlig ikke vedbli at være en kristen uten at være en virksom kristen.

Den sikre vei til aandelig død er uvirksomhet. Ikke mange kristne har arbeidet sig ihjel, sammenlignet med dem som har dovnet sig tildøde. Kristelig virksomhet er nødvendig for at det aandelige liv skal holdes sundt. Jesus satte sine famlende, aandelige umodne disipler i virksomhet og lot dem derigjennem høste erfaringer som blev bestemmende for hele deres fremtid og for deres indsats i verdenshistorien. De oplevet nemlig Gud paa den virksomme lydhets vei. De sterkeste tider i kirkens historie, naar Guds rikes grensepæle blev flyttet, kjendetegnes netop av kristelig virksomhet. Mørkets verden er i uavsluttelig virksomhet. Skal vi kunne møte dens anslag, maa vi nok ha noget av Martas iver for at tjene Jesus. At sitte med hendene i skjøtet og kritisere det andre gjør, er ikke utslag av en art høiere aandelighet. Det er kristelig slaphet. "Bedre træt og slidt og varm, i kamp med tidens skanser, end slap og veik og sløv og arm, i læ bak stumpe sanser!"

Marta tok imot ham i sit hus, — og hadde det meget travelt med at tjene ham. Velsignet være hendes minde!

Og velsignet være den som sliter sig træt i sin Herres tjeneste. 'Der er løn for dit arbeide, og der staar en sabbatshvile tilbake for Guds folk. Men med al ønskelig tydelighet sier skriften: "Forbandet være den som gjør Herrens gjerning med lathet!"

Men Marta hadde en søster. Hun het Maria. Den kristelige virksomhet har ogsaa en søster, om hun er ektefødt. Hun heter: Varsomhet. De to skal leve side om side i et ret kristenliv. Martas ansikt er vendt ut mot livets hvirvlende strømdrag. Marias er vendt ind mot Mesteren. Marta tar imot ham i sit hus. Maria tar imot ham i sit hjerte. Marta har det travelt med at tjene. Maria med at høre. Marta beskjeftiger sig med de mange ting. Maria med det ene nødvendige.

Virksomhet er varsomhet.

Hver for sig en haltende form for kristendom. Men sammen just det sindelag Herren søker. Hvor han selv kommer og tar òlig. Hvor han gir rike gaver som verden hverken kan faa eller ta. Hvor han utdeler sine kongelige ordrer og meddeler den kraft og aandelige balance som skal til for at utføre dem.

Virksom og varsom!

Varsom og virksom.

**Lettere at gjø end at arbeide.**

En hund som brukets til trekdyr stanset ret som det var for at gjø ad dem der gik forbi.

"Bry dere ikke om hunden", sa gutten, som holdt tømmerne, "den gjør bare for at faa en anledning til at hvile. Det er nok lettere at gjø end at arbeide."

Ja, det er lettere at være kritisk mot andre end streng og korrekt mot sig selv; lettere at brende et hus end at bygge det; lettere at bringe vanskeligheter end at hjelpe; lettere at rive ned paa en andens karakter ved tankeløse, ukjærlige ord end ved god omtale at opreise og oppbygge. Det at finde feil er like saa farlig som let. Alle kan klage, kritisere og dømme likesom farisæerne. Men der kreves en stor sjel, en sjel full av Guds naade til at fortsette trofast og uførtroddent, der hvor han har sat en og saa i al sin færd og tale at hjelpe og virke til andres bedste og fremgang.

Often the best way to prove your command of language is to keep quiet.

\* \* \*

**FRAFALD TIL DØDEN**

Hvorledes skal jeg forstaa apostelens ord i Heb. 6, 4—6 der omtaler, "Frafald til døden hvorfra ingen frelse er?"

Ordet lyder saa at det er umuligt at de some en gang er blit oplyst og har smagt den himmelske gave og faat del i den Helliggand og har smagt Guds gode ord og den tilkommende verdens krefter og saa falder fra, atter kan fornyes til omvendelse da de paany korsfester Guds søn for sig og gjør ham til spot." Merk "falder fra" idet han sir om saadanne frafaldne at de paany korsfester Guds søn og gjør him til spot. Den forut saa lykkelige sjel der var saa høit benaadet tror ikke lenger paa Jesus som saadan og spotter endog det dyre navn. Han istemmer korsfestelsesropet med den Kristus fornegtende hob og korsfester saaledes Guds søn for sig paany. Her er ikke tale om at falde ifra i almindelighet, som naar en kristen drages og lokkes av begjerligheten gir synden frie tøjler igjen og blir borte fra bønnen og ordet. Heller ikke taler apostelen i det anførte sted om at spotte i den forstand som oprigtige sjele stundom blir fristet til. Det er nemlig en yndet taktik som sjelefienden anvender i efterstrebelen av dem der vil ha med Gud at gjøre, at Satan kaster paa dem bespottelige tanker om Gud, ikke sjelden endog i deres helligste stunder under bønnen eller ordets høreelse. I saadanne stunder blir de ofte gjenstad for disse gloende pileskud. Her skulde vi med lethet kunde iagta forskjellen mellom hine som apostelen omtaler i Hebr. 6, og de sidstnevnte der vel kan frygte for at de hører til med hine, men ikke gjør det.

Mens hine uten frygt og med velberaad hu har overgitt sig til Kristi svorne fiende djevelen som en legitim og selvalgt fyrste og derfor med vilje og overleg spotter og fornægter den Herre som har kjøpt dem. Derimot saa forskrekkes disse sidste naar bespottelige tanker kommer op hos dem. De hylder og forsvarer dem ikke som hine gjør og endnu mindre overgir de sig med kjerligheten til dem. Tvertom. De vilde gjerne om de kunde opkaste volde og grave mot disse angrep. Det fremgaar med all tydelighet av apostelens her omhandlede ord, sammeholdt med Hebr. 10, denne synd til døden kun kan begaaes mot evangeliet, Kristus selv, og Aanden hvis fornemste gjerning er at forklare Kristus.

Mot tibudsloven kan altsaa den her omtalte synd ikke begaaes. All synd mot denne lov har faat sin dom og straf i Kristi kjød Rom. 8:3. og er sonet for den hele menneskeslegts Vedkommende. Han er en forsoning for vore synder, dog ikke for vore synder, dog ikke for min og din som leser disse ord, men ogsaa for hele verdens. Dog kan der ogsaa syndes imot tibudsloven paa en saadan maate at forherdelse omsider indtrer som tilfellet var med Judas. Gaar det saa vidt med et menneskes forherdelse at det slet ikke vil omvende sig i naadetiden, da kan ogsaa Gud forherde og forstokke et saadant menneskes aand saa det maa falde i evig ulykke. (Femte Mosebog). Saaledes skedde det med Farao om hvem Herren sa jeg vil forherde Faraos hjerte.

Naar menneskets forherdelse blir saaledes besejlet eller stadfestet av den almegtige som hos Farao, da staar det ikke til at redde selv om det ednu lever i en tilsynelatende naadetid. Derfor kan denne tilstand ha likhet med hines der har syndet mot Aanden.

Forherdelse e.g. synd mot aanden holdes ikke destomindre ut fra hinanden i skriften, ti som nevnt om end begge disse synder kan føre til samme slutningsfølge, saa er de av forskjellig art. Den første skyldes brudd mot moseloven, Den sidste mot Aandens lov.

Et menneske kan vere mere eller mindre forherdet saa at det kan vere mere eller mindre haab om dets frelse.

Dette alvorlige emne kan vanskelig behandles enten i skrift eller tale uten at oprigtige, sandhedsøkende sjele engstelig spør sig selv—mon ikke jeg er en av dem?

Mon ikke jeg kan ha syndet mot Aan-

**SPØRSMÅAL:**

Jeg har bekjendt min synd for Gud, og jeg har ogsaa faat det ord fra Gud: Vær frimodig, dine synder er dig forladte. Det var en stor dag for mig. Jeg kunde kun takke Gud for at han var saa naadig. Jeg tenkte da at jeg skulde faa leve slik hele mit liv, men jeg har hat mange vanskeligheter siden den dag. Den største vanskelighet er, at jeg synes saa mangen gang, at hele mit syndeliv kommer tilbake paa mig. Nu undres jeg paa, om jeg maa paany bekjende alt for Gud, baade den synd jeg har faat tro var forladt, og de mange skrupeligheter som jeg ser hos mig fra dag til dag?

\* \* \*

**SVAR:**

Som svar paa dette spørsmål vil jeg si, at den store vanskelighet med os er, at vi har ikke lært Gud ret at kjende. Naar Gud tilgir synd, da er den synd slettet ut. Han sier: Jeg utsletter dine misgjerninger som en taake og dine synder som en sky. Naar taaken er borte, da ser vi den ikke mer. Den er forsvunden. Jeg er den som utsletter dine misgjerninger for min skyld, og dine synder kommer jeg ikke i hu (Es. 43, 25).

Dette er Guds egne løfter, og han gaar aldrig tilbake paa det han har sagt. Hans forlatelse er saa grundig, at den synd der er forladt findes ikke mer. Det er dette der gjør et menneske saa lykkeligt, naar det faar det ord fra Gud, at alt er tilgit, at da er synden glemt og borte og vi staar for Gud som om vi aldrig hadde syndet. Det var det der beveget David til at si: Salig er den, hvis overtredelse er forladt, og hvis synd er skjult, saligt er det menneske som Herren ike tilregner misgjerninger, og i hvis aand der ike er svik (Ps. 32, 1).

Det staar altsaa at synden var skjult. Der staar ogsaa et andet sted, at Gud har kastet vore synder bak sin ryg (Es. 38, 17).

Den store vanskelighet med os er, at vi er ikke lik Gud. Vi kan ikke glemme vore synder. Kunde vi glemme synden som Gud gjør, da var vi fri den for alltid, men den ommer tilbake i vor erindring. Naar vi da faar se at der rører sig noe i vort hjerte og vi ogsaa faar se skrupeligheter i vort liv, da begynner vor samvittighet at fordømme os, og da rammer dommen ikke bare det vi ser nu, men den gaar tilbake og dømmer os for alt det vi har gjort. Vi kjender os paany skyldig for Gud. Saa begynner vi kanske at regne op vore synder fra begynnelsen av og paany tilstaar alt. Dette er noksaa naturligt, ti vi slutter som saa: Har jeg igjen syndet imot Gud, da er det ikke bare denne synd der vil komme op imot mig, men ogsaa al anden synd. Det er derfor at det gaar slik til, at en som har faat tro sine synder forladt, kan komme tilbake til Gud med hele sin gamle syndebyrde. Det ser ut til at enda David gjorde det samme. Han sier i den 25de Salme: Kom ikke mine ungdomssynder og mine misgjerninger ihu. Han hadde hat et oppgjør med Gud og faat forvisning om, at hans synd var forladt, men enda kom hans forrige synder tilbake og stod der og vilde fordømme ham.

Gud krever ikke det av os, at vi skal bekjende den synd han har forladt. Han har kastet den bak sin ryg og glemt den, men det kan være nødvendigt for os selv, ti naar samvittigheten minder os om vore synder like fra ungdommen av og uttaler dom over disse synder, da kan vi ikke nekte at det er sandt, men vi maa tilstaat det. Alt dette har jeg gjort og i denne min nød maa jeg vende mig til Gud. Hvorledes finder jeg da Gud, naar jeg kommer til ham paa denne maate? Jo, jeg finder det, at han har

den, eller i det mindste høre med til de forherdede? Her sandes imidlertid Luthers ord. "Den som burde ikke frygte han frygte, og den der burde frygte, han frygter ikke." En saadan bekymrning og engstelse i et menneskerjerte er et avgjørt bevis for at hverken synd mot aanden eller forherdelse er tilstede.

—G.

**C. L. B. I. Camrose.**

Jeg har begyndt at underes over om CLBI dør om vaaren og begynner først at faa liv igjen om høsten, eller om der er bare fem maaneder i aaret. Jeg har ikke seet noget i bladene hverken fra vor leder eller fra studenterne. Vi skulde like at vite hvad dere holder paa med de andre syv maaneder av aaret i Guds store host.

Jeg glemmer aldrig den herlige tid vi havde ved Jesu fødder igjennem vinteren, men vi kan ikke stoppe her. Høsten er stor og arbeiderne er faa. Disse ord fra Jesus gjelder ogsaa idag og kanske mer en nogen anden tid da verden er mørk og kald og uveirs skyer henger over os.

I vort eget distrikt, hvordan ser det ut? Ja synden herjer saa frygtelig. Dans og drik og undskeielser av alle slags drar vor ungdom ned til en evig fortabelse. Ja vi trenger folk som kan gaa ud i Guds kraft med livsens ord.

Vi maa takke Gud for hvad hand har givet os is CLBI for vor ungdom. Det har hjulpet vor ungdom at blive mere rodfestet i sin tro. En sjel er av mere verdi end hele verden, i Guds øine.

Jeg vil bede eder foreldre som har barn — leg planer nu for eders barn saa de kan faa komme til Bibelskolen mindst en del av tiden. Det er en stor gave at gi dem. Skolen trenger Guds hørs bønner til hver tid—midler ogsaa. Lad os ikke ligge paa latsiden men i tro og kjerlighed fortsette at arbeide i Guds vingaard, baade rundt om i menighederne saa vel som i andre gjøremaal. Alle som elsker Gud har en misjon her.

Gud vil at skolen skulde vere fylld med unge og eldre mennesker. Han vil selv vere lærer igjennem sine tjenere. Kom og lad os gjøre hvad vi kan.

—G. G. Gabrielsen.

**Fra et kontor**

En eldre og en yngre mann paa et kontor her i byen var ikke noe videre gode venner. Det hendte en dag at den yngre var noksaa uforskammet og det var ikke fritt for at den eldre blev en smule irritert. Men han var en kristen og gikk og tenkte paa dette. Og han erkjente at det var synd aa bli irritert. Derpaa begynte han aa tenke paa at den unge mannen hadde det igrunnen svært lite morsomt, og daarlig lønn hadde han ogsaa. Saa gikk han til chefen og anbefalte den unge og sa at han burde snart faa bedre vilkaar. — Dagen efter sa han til sin tidligere uvenn: Naa har jeg snakket om Dem til chefen. Den unge blev redd, og trodde at naa var han ferdig. Da han fik høre at den annen bare hadde anbefalt ham, nektet han aa tro det. — Først da han merket chefens forandrede holdning, skjønte han at det var sant og at det er noe som heter kristelig kjærlighet.

Naar Gud paatar sig at gjøre en ting, skal han nok faa det gjort — selv om du paa denne siden ikke faar se det.

\* \* \*

forladt alt dette og han har glemt det, saa det staar ikke opregnet imot mig. Jeg finder at Gud er den samme trofaste Gud som han alltid har været, og dette gir mit hjerte ro igjen. Mit hjerte blir fuldt av tak og lov og pris. Tenk, det er alt fremdeles forladt og glemt. Johannes hadde nok ogsaa gjort erfaring paa, at hjertet vilde fordømme ham, ti han sier: Ti om end vort hjerte fordømmer os, da er Gud større end vort hjerte og kjender alle ting (1. Joh. 3, 20).

Han satte altsaa sin tillit til hjertets dom, men han henviste sin sak til Gud. Gud kjendte alt. Gud vidste at alt var tilgit og glemt, og det var hans trøst. Han hadde overgitt alt til Gud, saa hver gang hjertet fordømte ham, henvendte han sig til Gud med den sak og saa fik han igjen fred og ro i sin samvittighet. Mit raad til dig, kjære ven, er: Gaa bare til Gud, naar hjertet vil fordømme dig, og tilstaat alt. Du vil da faa høre fra hans eget ord, at alt er tilgit og glemt. Slik er Gud.

—S. H. Njaa.



# YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

## In Your Home

We take it that when Christ had once entered the house of Zacchaeus with His bodily presence, He stayed for ever after in the Spirit. Is our home happier and better because of the Christ whom we confess?

A colored minister was conducting a sort of informal meeting. It was the kind of meeting at which others than the minister are given the floor, while the minister himself is listening to the varied experiences of his flock. One woman had spoken of the preciousness of her religion and of the comfort and happiness she had found in it. "That is delightful," said the pastor, "but how about the practical side? Does it make you kind in the home, cheerful, sweet, and loving?"

While he was speaking the pastor felt some one tugging at his coat tails. Looking down he heard him whisper: "Press dem questions! Press dem questions Dat's my wife!"

There is a practical side to faith. And the practical side is the proof that the other side is a matter of the heart. Homes are what hearts make them. Even big purses can not take the place of hearts. Accordingly, where Christ is not in evidence in the home, through forbearance, love, sweetness, and work of one for the other, it is because He is not found in the hearts either. Christ does not enter a heart to leave the devil in charge of the home. Where Christ has become a reality, the folks at home will find it out.—*Lutheran Youth.*

## The Revel

By Leah May Stephens

The night is young  
The banquet room is waram and bright  
Moaning jazz floats on the air  
Soft lights shine on perfumed shoulders  
The sumptuous feast is spread... glasses  
clink...  
Let us eat and drink our fill... our fill...

Outside it is cold and children cry  
Livid faces peer from shadowed doorways  
Starving women eat their hearts  
Mars drinks blood from skulls.  
Skeletons grin along the highways,  
Bodies with the souls torn out.

Far into the night  
The world marches wearily,  
Bending low  
Under its great duffelbag of grief.  
Hearts sink deeper than the night.  
The winds whine a derisive tune.

Close the door.... draw the shades....  
Speed up the jazz  
Bring more food  
The sparkling wine kisses the brim  
Let the revelry go on....  
We will eat and drink our fill... our fill...

The hour is late  
The banquet room grows cold  
Glassy lights shine through the heavy air...  
Is that a hand moving along the wall....  
What is the writing....  
"MENE, MENE, TEKEL, UPHARSIN?"

## BOOK REVIEW

WANDERING ISAAC is written by Rev. Elias Newman, and published by Zion Society for Israel, 401 Cedar Avenue, Minneapolis, Minnesota.

\* \* \*

Do you love the Jews? Do you pray for the evangelization of this people? Do you understand what it costs an Orthodox Jew to take his place beneath the Cross of Jesus?

Here is a true account of the struggles and persecution endured by "Isaac" as he was led step by step to acknowledge Jesus Christ as his personal Saviour. This persecution was two-fold: By "Christians" who had no love for the Jew, and for the Jews who would rather see their fellowman dead than to see that they become "Mes-humad" (apostate from the Jewish religion).

This book has nine chapters and is write-book. Read it and it will stir your soul. ten in readable style. We recommend this Read it an you will pray for the Jews.

Albert M. Vinge.

## P. T. M.

"Come ye after me and I will make you to become fishers of men" Mk. 1:17.

Undoubtedly this passage is familiar to most of us, yet, the more we meditate upon it, the stronger the call to "come" seems to apply to us individually.

There are many ways in which this passage can be applied, but, today, let us go fishing with Jesus for P.T.M. members.

First, let us see if our fishing equipment is in order. There is the line, which is prayer, and there is the hook which is God's Word (not only in our pockets, but also in our hearts). Oh yes, we must have bait, which is, the overflowing joy of being a child of God.

Are you all set with the hook, line, and bait? (A net is not necessary for we must catch them one by one.) Properly equipped, let us go to the sea of humanity—but remember we are following Jesus' guidance.

Now watch for the fish. Jesus has them ready. When you feel one pulling at your bait — questioning you as to your joy — be sure that the bait is fastened to the hook (God's Word). It may take quite awhile, but don't give up, follow him right up with the hook and line (prayer). Your line will hold, for Jesus cannot fail. He will pull your fish ashore. A new soul for Christ and a new P.T.M. member.

Let us be diligent in fishing for P.T.M. members at Bible Camps, Conventions, etc. throughout the summer—it is a privilege to be a fisherman. Are you willing? Jesus is.

Ruth McFarlane,  
P.T.M. Secretary.

## Growing Sense of Stewardship in "Youth for Christ" Offerings in Canada District

1934 —	\$137.80
1935 —	\$201.00
1936 —	\$231.58
1937 —	\$197.47
1938 —	\$252.44
1939 —	\$230.95
1940 —	\$391.78
1941 —	\$654.62
1942 —	\$538.14
1943 —	\$403.22 (to Aug. 1)

Since 1943 the allocation for Canada district has been \$500.00. In 1943 we had six Leagues who contributed \$25 or more. Already in 1943 we have eight leagues who have done so. They are: Camrose (Rev. Solheim); Bethany (Rev. Haave); Edmonton Central Lutheran (Rev. Johnson); Sharon (Rev. Stolee); Prince Albert (Rev. Dahle); Saron (Rev. Lerseth); Bethlehem (G. Morstad); Zion (Rev. Lokensgard). These Leagues have been placed on our honor roll. Every dollar contributed to our project is at work for Christ. *Wouldn't your league like to have a greater share in this work?* This is the Lord's business. Pray with us that this money may be used to glorify God in bringing our youth to Christ. We are especially anxious now to reach out to the blind and crippled in China and to our men and women in the nation's services.

Are you keeping on writing to that soldier — that sailor — that aviator from your community? He needs your letter, tracts and other good reading. Mail from home is a great morale builder.

## Encouraging Facts

The attendance at our Bible Camps has been most encouraging this year. Over 900 campers have been brought into contact with God's Word at our eight Bible Camps scattered throughout our large district.

Here is the attendance by circuit camps: Prince Albert (Christopher Lake) 198; Camrose and Edmonton circuits (Hastings Lake) 194; Southern Alberta 125; Peace River 102; Yorkton 90; Swift Current 70; Moose Jaw 69; Saskatoon 60. The length of operation of these camps varied this year from one week to two weeks. Many had special classes for younger children. Large groups from the congregations visited the camps, especially on week-ends.

What a tremendous contact with the liv-

ing Word Bible camps are in a Bible Church! May they continue to bear much fruit — and more fruit!

## Yorkton Circuit Bible Camp

The first Bible Camp of the Circuit was held July 19—26 at Nelson Lake, northwest of Preeceville. Young people were there from nearly every parish in the Circuit. The following is shown on the registration summary: Preeceville 18, Ketchen 13, North Prairie 30, Norquay 6, Rose Valley 6, Southey 6, Leroy 7, Pelly 2, Buchana 1, Melville 1. Pastor Nordsletten led us in the study of the Epistle to the Ephesians, Pastor Hanson in the Articles of Faith, Pastor Ostrem in several Old Testament characters, and Pastor Haave in Missions and Hymns. Each evening the tent was filled with campers and visitors from nearby to hear Pastor Nordsletten speak on various topics centered around conversion. We are thankful to those who helped to make our first camp a possibility and a success. The young people decided to continue the camp next year. It is hoped that a central location can be found, but until such time Nelson Lake is a very good place for our camp. God richly blessed the young people who attended, and several seeking souls found peace with God. We are looking forward to camp next year.

J. B. Haave, Reporter.

## Moose Jaw Circuit Luther League Convention

The convention was held in Trinity Lutheran Church, Torquay, Sask. A. K. Haugen, pastor.

Theme: "Christ's Marching Command, Go ye". Matt. 28:19.

Guest speakers: Pastor C. K. Solberg, Minneapolis, Minn. Missionary Palmer Anderson, St. Paul, Minn. and Pastor Selmer A. Berge, Fargo, N. Dak.

Division of the theme as follows:

1. To you Individually. Evangelist C. K. Solberg.

Topic papers: Answering Christ's Call, Olaf Knutson. — Training with Him, Anna Hanson.

2. Forward as a Leaguer, Pastor S. A. Berge.

Topic papers: In the Power of the Word. Grace Halvorson. — In the Battle against Sin, Harold Pederson. — In the Program of my Home Church, Wisloff Langley.

3. In Christian Concern. Missionary Palmer Anderson.

Topic papers: For the Unchurched Around Us, Gladys Jothan. — For the World, Josephine Martinson.

4. Christian Concern for Youth in the Nation's Service, address by Pastor Selmer A. Berge.

5. In the Assured Victory in Christ. Address by Evangelist C. K. Solberg. Pastor Sigmund Bue gave four studies in Colossians which added to our blessings. Special singing was furnished by groups and the choir under the direction of Pastor J. Groettum.

After the service Saturday evening a social was held on A. G. Vinge's lawn with Trinity League as hosts.

Sunday morning sermon was given by Pastor S. A. Berge who spoke on Is. 60:1, emphasizing that Jesus is the light. We should reflect His light. Emphasis was placed on realizing our responsibility to God and our accountability to man.

The Sunday evening service as well as the service on Friday evening was evangelistic and we sensed, as throughout the convention, the presence of the Holy Spirit.

Election of officers resulted as follows: A. G. Pederson, President; Pastor John R. Groettum, Vice-President; Ada R. Nelson, Secretary; Gertrude Vinge, Treasurer; Choir Director, Pastor John R. Groettum; Assistant Director, Oscar Mossing; Auditors: Anna Bakkestad, Alice Akre; Pocket Testament Secretary, Edwin Torgunrud.

Ada R. Nelson, Sec'y.

## Record of Officers

It is important that the International YPLL, 421 S. Fourth St., Minneapolis has an up-to-date list of both local and circuit officers. Has your organization sent in a recent list? Are you sure now? Check to-day.

## Ye Shall Be MY Witnesses

(Acts 1:8)

"For the Word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" —I Cor. 1:18.

God's Word is living and is a power unto salvation. The Christian's privilege—yea, his responsibility — is to hold forth the Word of life unto others. Those who bear the name of Christ and are saved could be better witnesses if they; (1) came apart and were separate from the world (II Cor. 6:17—18); (2) Realized and utilized the power of prayer to glorify the name of Christ (Mark 14:38); and (3) let the Word of Christ dwell in them richly (Jer. 15:16).

Much blessing could come to the Christian through writing out the following verses under the suggested headings, and then memorizing them:

(1) Separation: I Ki. 8:53; I Cor. 15:33; II Cor. 6:14; James 4:4—5; I John 2:15—16; Gal. 6:7; I Cor. 10:32; Rom. 12:2; 9; Rom. 13:4; Phil. 3:17—19.

(2) Power of Prayer: Jer. 33:3; Matt. 7:7—8; 11; John 14:13—14; Matt. 21:22; Rom. 8:26; Rom. 10:13; Jas. 4:8; Eph. 2:18; Heb. 4:16; Matt. 17:20; Luke 11:1; Jas. 4:2—3.

(3) Power of the Word: Col. 3:16; Josh. 1:8; Ps. 19:7; Ps. 119:9, 11, 42; Matt. 4:4; John 5:24, 39—40; Rom. 15:4; II Tim. 3:16—17; I John 5:13; Phil. 2:16

May we as Luther Leaguers be able to say with David: "Thy word have I laid up in my heart, that I might not sin against thee." Psalm 119:11. —GL.

## Beautiful Hands

There is a story of a mother who had gone about her home with her hands always gloved; but one day her child came into the room and found the hands bare; they were horribly disfigured, and the child looked at them just a moment, then turned away with a sob. The mother called her to her side and said:

"My child, when you were just a baby our house was on fire. There was no way to save you except for me to fight through the flames, and when I found you the way of escape was cut off; but I climbed from the window and dropped you safe into the arms that were preaching to receive you. Then, when I started to descend by the trellis, built up against the side of the house, I missed my hold, and falling down, these hands were torn by the nails, and disfigured, as you see. My child, they were torn for you."

And then the child, put her face down into the hands and sobbed again and again. "Beautiful hands! Beautiful hands!" she said as she kissed them over and over. Well may we look up into Christ's face by faith, and say, "Beautiful face! Beautiful hands! Beautiful feet! Torn and marked and scarred for me" —*Inland.*

## What Does It Mean to Surrender?

We know that from the war. He who surrenders, first lays down his arms and then throws up his empty hands to let his foe know that he will no longer use weapons against him. He delivers himself up, disarmed, asks no terms, and thrusts himself upon the mercy of the other.

That is what takes place when a person is converted.

He first lays down all the weapons he has used against God and his own conscience. He then surrenders himself to God's merciful dealings, without naming any conditions or making any demands.

—Hallesby.

Why should men sit around the conference table when God has been bowed out of their universe? —*Mornay Williams.*

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